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WHERE SHALL OUR CHILDREN BE EDUCATED?

"Ubi enim aut jucundius morarentur quam in patria, aut pudicitius continerentur quam sub oculis parentum, aut minore sumtu quam domi." *Cicero.*

In a previous number, we have shown that "The great want of California is a liberal, thorough, American, Christian Home Education." We design now to offer a few brief remarks on giving our children such an education at home, rather than abroad. "I would rather have my son grow up to know nothing but reading, writing, and Arithmetic, than to send him away from home for his education," said an agonized mother to us one day. Her case was a painful one, but by no means an uncommon one. She had several children, and among them two sons. One of them she had sent to an eastern College, where his habits were corrupted, his health impaired, and his character almost, if not quite ruined. It was with such a distressing illustration before her eyes, that she made the remark that we have recorded in reference to her other son. Any reflecting man, who knows what the dangers of College life are away from the influences of home, will hesitate between the alternative of having his son pass through a College course of studies, or be denied such advantages by remaining at home. Happily for us, we are not obliged to accept either of these conditions. We are able, with God's blessing, to secure the important advantages of a Collegiate education for our sons, and keep them at home also. Where then,

parents of California, are you to educate your children? Unhesitatingly we answer, in most cases we should educate our children at home. By this we do not merely mean that they are to be educated in the family, though that is the first, greatest and best university ever established for the training of our race; but we mean that our children should, as far as possible, be kept under home influences while receiving their education. We would have our children receive a thorough and liberal education AT HOME, in contradistinction to one acquired abroad, either in a foreign land or in our transmontane States. And in order to this, we must have AT HOME all the means and appliances — such as school-houses, colleges, books, apparatus, lectures and teachers. Liberal and permanent provision must be made for the support of teachers. Solid learning must be encouraged. Suitable edifices be reared; libraries, lyceums and cabinets must be formed. If necessary, parents must be willing to sacrifice all show and luxury, and even many of their comforts, to secure a liberal education for their sons and daughters. There should be no stinginess in education. Money is never to be weighed against a child's soul. It should the rather be poured out like water for its intellectual and moral life. For the soul is immortal like its Father in heaven, and cannot die. There is no folly, or cruelty, equal to that of starving the intellect, and impoverishing the heart, in order to leave a fortune in rent rolls, stocks or leagues of land. As the mind is the image of the Creator, and "Intellect the chorus of the Deity," it asks for freedom. It requires light. Born of heaven, it aspires above. Knowledge then, in all its boundless stores, should be to the youthful mind as free as the light and air of heaven. It is education that opens up to the soul a living fountain, where it may drink and be refreshed and strengthened for its career of light, glory, honor and immortality.

"The sun is but a spark of fire,
A transient meteor in the sky,
The soul immortal as its sire
Can never die."

We want a thorough home education,—

1st. Because it is injustice to ourselves as citizens to let our brethren of other States have the whole training of our youth. If it is a burden, we should not tax them with it. If it is a privilege, we should at least share it with them.

2d. There are many children among us, that will never receive the blessings of a liberal education, unless it is offered to them at

home. There are many parents that are not able to pay for the tuition, much less the board and clothing of their children away from home. And as every child is possessed from its Creator of an *inalienable* right to an education; and as this claim no artificial distinctions, or laws, or usages of society can set aside, so it is a claim upon the community where its eyes first drink in the light of day, or where Providence may ordain its lot and inheritance among its brethren. It is a claim founded upon the common laws of humanity, the common origin of man, and the nature and destinies of the human soul itself.

3d. Many of our children and youth have not such fixed habits and such a degree of self government and mental discipline, as would make it expedient, or even safe to send them from home for an education. The Constitution has wisely fixed the commencement of self government at *twenty-one*, but some men never arrive at that period. They are grown up babies — blubbering and puling all their lives — never able to govern or take care of themselves — turned out into the world at *twenty-one*, with beards on their chins, it may be, but with few other attributes of manhood. Whenever a child is sent from home — no matter whether it be to his uncle, aunt or grandfather, or a father's particular friend, or to a boarding-school of undoubted excellence; still, the moment a child is placed from under the immediate personal control of a parent, that moment the child's self government commences. In a great degree, from the moment he passes out from the threshold of the parental roof, he is left to his own discretion. It is owing to the want of mental discipline and of fixed moral habits *before* they are sent from home, that so many promising young men are ruined at college. Many are sent to college, that ought not to be sent from home at all; and, most that should go abroad for an education, are sent away too young. How much better—a thousand times better—that they should never know a word of the ancient classics, than that they should blast the father's fondest hopes, and wring the mother's heart with the keenest anguish. Those who have not been — *quorum pars magna fui* — a part and parcel of colleges and boarding schools, cannot conceive of the amount of vice, low, degrading vice and wickedness that are to be found in the best regulated institutions of the land. We speak here of both American and European schools and colleges. And after all is admitted that can be truthfully conceded as to the excellencies of many of our schools, we may rest assured there is no place like home, and no teachers like parents. The ablest professors are

not parents to our children. Our teachers may have the meekness of Moses, the patience of Job, the wisdom of Solomon, the courage of David and Daniel, the zeal of Peter and the fidelity of Paul, with the strength of Samson, and they may stand *in loco parentis*, but they are not the parents of your children. Your children may be their *pupils*, but that is all. And as parents you must coöperate faithfully with your teachers, or your children will be but partially or badly educated after all. And in order to such a co-operation with your teachers, they must be men of such acquirements, talents, and character as to inspire both you and your children with confidence.

4th. We want a home education on the score of health. We stop not here to speak of the sickly child that requires those constant, unremitting, sleepless attentions that money cannot procure. For there are some things that money cannot buy. Gold and jewels cannot buy a mother's love, nor a sister's generous kindness, nor a child's innocent sweetness nor radiant smile. But there is danger even to the stoutest from varying too often and too much the climate in the tender years of youth. It is owing to the rudeness, or suddenness and extremes of climate, to which our children are exposed, that many are dwarfed, and sometimes doomed to feebleness and disease all the rest of life, This, I am persauded, is much more frequently the case than is generally supposed. Adults may travel and encounter the severity of cold and heat, and the perils of fatigue, exhaustion and want in the wilderness, and on long voyages, and suffer but little permanent ill effect; but they are mature in body, strong in limb, and brave at the stomach and in the brain. But it is otherwise with growing children. Their limbs are tender, their flesh is soft, their minds comparatively feeble and fickle. Their habits are in the forming period. They cannot endure fatigue, want, hardship or toil like grown up men and women. It was Ishmael, a young man of about eighteen, and not his mother, Hagar, that fainted and was about to die in the wilderness of Beersheba. It was the lad, not the mother that was first exhausted by thirst.

We shall not now prolong our essay by speaking of political and economical considerations. They are palpable. Nor need we dwell at present, on the immense advantages of combining the example and watchfulness of parents with the instruction of the teacher. "The fact," says Channing, "that some children, without aid from parents or schools, have struggled into eminence, no more proves such aid to be useless, than the fact that some have grown strong under physi-

cal exposures which would destroy the majority of the race, would prove the worthlessness of the ordinary precautions which are taken for the security of health."

And as Sidney Smith says, "In a forest, or public school for oaks and elms, the trees are left to themselves, the strong plants live, and the weak ones die; the towering oak that remains is admired; the saplings that perish around it are cast into the flames and are forgotten. But it is not surely to the vegetable struggle of a forest, or the hasty glance of a forester, that a botanist would commit a favorite plant."

There is no room to doubt, nor indeed any place for farther argumentation on the subject. On the score of economy, convenience, health and prudence, we should provide at once for the thorough education of our children at home. We are able to do it — we must do it. We can secure for our sons and daughters as thorough teaching, and supply them with the appliances of as good a mental and moral training here, as they can get abroad. It is only necessary that we combine our energies and give ourselves to the work. And there can be no comparison between an education acquired under the parent's eye, and with all the influence of a Christian home developing and strengthening the domestic affections — educated in the love of home, of parents, and of brothers and sisters — and an education obtained abroad. We dwell no longer on the home-sickness and heart-sickness of children driven from home, at the tender age when the affections are purest and strongest. It is obvious enough that as we are able to do it, so it is unquestionably our duty and interest to bring that education to our own doors, which we wish to give to our children, and not send them abroad or from the parental roof for it. California wants now above all things, a thorough, liberal, Christian Home education.

The Talmud.—This word is from Hebrew, and means to *teach*. It is a large book containing the traditions of the Israelites, and the notes of their Rabbins upon them. There are two great Talmuds, the one of Jerusalem, and the other of Babylon. The text is called the *Mishna*, and is the same in both. The comments are called the *Gemara*, or completion. Some acquaintance with the Talmud is necessary to understand some of the idioms, and customs and opinions alluded to in the New Testament.

BROADCAST THY SEED.

Broadcast thy seed!
If thou hast aught of wealth to lend,
Beyond what reason bids thee spend,
Seek out the haunts of want and wo,
And wisely let thy bounty flow;
Lift modest merit from the dust,
And fill his heart with joy and trust;
Take struggling genius by the hand,
And bid the striving soul expand;
Where virtuous men together cling
To banish some unhallowed thing,
Join the just league, and not withhold
Thy help, thy counsel, and thy gold;
Wouldst have thy humbler brother freed?
Broadcast thy seed.

Broadcast thy seed!
If thou hast mind, thou hast to spare,
And giving will increase thy share;
Put forth thy thoughts with earnest zeal,
And make some stubborn spirit feel
The grace, the glory, the delight
That spring from genius used aright;
The improving wealth which none can take
Though fortune frown and friends forsake;
The strength of vision, more and more
Expanding as he dares to soar:
Virtue and knowledge, glorious twain!
The more they give the more they gain!
Wouldst help a brother in his need?
Broadcast thy seed.

Broadcast thy seed!
Albeit some portion may be found
To fall on harsh and arid ground,
Where sand, or shade, or stone may stay
Its coming into light of day,
Be not discouraged. Some may find
Congenial sod and gentle wind,
Refreshing dew and fostering shower,
To bring it into beauteous flower;
From flower to fruit to greet thy eyes,
And fill thee with a sweet surprise:
Do good, and God will bless thy deed;
Broadcast thy seed.

—*John Critchley Prince.*

Mission Fund.—The Board of Missions of the Cumberland Presbyterian Church, reports cash collections for the past year, to the amount of $14,442 19, an increase of about $5,000 over the receipts of any previous year.

AN EASTERN GUIDE-BOOK.

"When I went," says his friend Collins, "to bid Sir David Wilkie farewell, a day or two before he left home for his last journey (to the East), I asked him if he had any guide-book. He said, 'Yes, and the very best;' and then unrolling his travelling box, he showed me a pocket Bible. I never saw him again; but the Bible throughout Judea was, I am assured, his best and only hand-book."

For an intelligent and right minded traveller in the East, to be without the Holy Scriptures, would be like sailing without a compass, or perhaps more like a man visiting a picture gallery, who should shut out the light from the room. I know not how it may be with others, but for myself I must say that every step I took, and every hour I spent in Bible Lands, more and more confirmed my faith in the Bible as the authentic and genuine Word of the Almighty. The climate and scenery, the proverbs and customs, the temperament and the everything of the changeless Orient, proves that the sacred writers must have been eye witnesses — must have lived when and where they say they did, and must have written a truthful account of themselves, and of what was revealed to them. It is a great privilege to look on the hills and up to the skies which were once held in the vision of apostles, and looked upon by the Son of God, with eyes like our own. It gives one a most impressive sense of the reality of Solomon's house of "the forest of Lebanon," when you can look up from the inspired narrator's page to those very forests and mountains, "excellent with the cedars." And who can behold the lily, or look on the sparrow, or the mustard tree, or see the dove, or gaze at the stars of the Holy Land without feeling something of the tendernesss of his earlier years, when parental love first taught him to connect these things with the name of Jesus, and with the hope of heaven! Nor do I envy the man that can visit the manger of Bethlehem, or the Holy Sepulchre without deep emotions.

Meetings of the Assemblies in 1861.—The O. S. Assembly will hold its next sessions in Philadelphia; The N. S. Assembly in Syracuse, N. Y.; the United Synod in Richmond, Va.; and the United Assembly in Monmouth, Illinois.

MEROE AND ITS QUEENS.

BY REV. J. A. BOARDMAN, OF LOS ANGELES.

EIGHTEEN hundred years ago, and for ten centuries perhaps before, and three or more afterwards, there was a kingdom on the right bank of the river Nile in Ethiopia, rich, populous and refined: singular in more respects than one. From generation to generation it was governed by women — the only instance of the kind upon record — and well governed, too;— a thing rare enough in ancient as well as in modern times, whether under masculine or feminine rule. And it was also defended by women bearing arms, in which, however, it does not stand alone; for other lands have had, and Siam has now, an Amazonian soldiery.

Pliny, Dion Cassius, and other ancient authors, tell us that the queens of Meroë all bore the one title Candace, as the kings of Egypt of one long line were all known by the one title of Pharaoh, and of another line by the one title Ptolemy. And modern travellers — Burkhardt, Bruce, Hereen, and others, confirm this by memorials found on the spot. Bruce, for example, in his "Researches for the source of the Nile," tells us that he found at Shendy — twenty miles from the ruins of Meroë, the ancient metropolis of the kingdom — a woman bearing rule over the very same district under the title of Sittina, i. e., Lady or Mistress; and found also a tradition of the ancient and glorious rule of the Candaces. Cailland, in his account of his visit to the ruins of the ancient metropolis, gives the sketch of a scene he found cut in the stone of an old royal tomb, representing a queen leading captives in chains to grace her triumph; and Hereen describes various other monuments of similar purport, which proves conclusively, as he argues, the fact of the ancient and honorable feminine rule of the land.

The old authors inform us also of a wonderful wealth in Meroë, and of a commerce so great as to have been the theme of poets both in Palestine and Greece. And modern travellers describe the ruins of various cities as most magnificent, and preëminent amongst them the ruins of the metropolis Meroë itself — the New York of New York — Meroë of Meroë. Bruce and Burkhardt examined the ruins of other cities in the kingdom, but saw only in the distance the splendid metropolitan monuments of Meroë's ancient grandeur. Cail-

land, however, Rüpel and others visited Meroë itself and examined the ruins and described them, abundantly confirming the historical statement that for a long time Meroë was the centre of a great commerce between Africa and Asia, by which it became one of the richest kingdoms in the world.

If modern advocates of what they are pleased to call "women's rights" wished to go a step farther than they do, and assert not alone the equality of woman, but her superiority in all masculine responsibilities — in the feminine few would dispute feminine preeminence — they could not find an illustration more to their liking than ancient Ethiopian Meroë and its Candaces.

Queens do indeed make capital rulers, when they have the good sense to choose men of the right stamp to rule for them; and on the other hand, kings make most wretched rulers when they have the folly to let women of the wrong stamp rule them;—and women of the right sort are by no means apt to desire the rule, or accept it, unless forced upon them by Providence.

These facts both throw light upon, and receive light from, the Scripture account of the scene between Philip the Evangelist and the Eunuch, from the Court of Candace, as given in the eighth chapter of the Acts of the Apostles.

In that Scripture we are told of a certain Eunuch — which was the title in those days of all great Oriental officers of the royal household — who was chief officer under Candace Queen of Ethiopia, and keeper of *all her treasures*, as if everybody knew that she had great treasures to keep.

And the facts in the case show that this one of the Candaces, who ruled in the days of the Apostles, did have the good sense to choose a noble good man to rule for her — a man true and trust-worthy:— true first to his God, and then also to his queen and country. His introduction to us is significant and beautiful. He is sitting in his chariot alone, with the open roll of the Old Testament Scriptures in his hand, searching them — journeying and searching as he journeys homeward from Jerusalem to Ethiopia.

Two thousand miles he had come from away up the Nile, far above the cataracts, down through the whole length of Egypt, and onward around the southeast bend of the Mediterranean Sea, and up through the desert, and through Philistia to the Holy Land and the Holy City — *for what?* To WORSHIP GOD.

He could have worshipped at home and saved the journey, do you say? Yes; and lost more than he saved by it. He did wor-

ship at home, I venture to say, but that did not keep him at home. He loved the public worship of God, and the place of it, and counted no price too dear, no pains too great for the joy and the profit of it.

And now again he was returning on his long, long journey homewards, down through Gaza and onward towards Egypt and Ethiopia—*for what?* TO SERVE HIS COUNTRY.

Ah! so it is *Piety* and *Patriotism* hand in hand. So they go, and Prosperity follows in their train. If all the Candaces were so wise and successful in the choice of their cabinet officers, their great wealth and long prosperity is accounted for. With a line of such men as executive advisers any country, whether under queens or kings, emperors or presidents, would certainly prosper. A lesson for all countries at all times, and especially for our own country in these times. Happy for us if we follow the wisdom of Candace in the choice of our rulers.

These facts of the Bible, in their harmony with the correlated facts of ancient history and ancient geography, have for us and our times another lesson still well worth learning. They afford us an example of the truth of the Scriptures in all their mention of both historical and geographical circumstances; and in this there is more than one might think.

The Bible is itself a history — a history of the Church and of true religion, which is the life of the Church, from its first germ planted in Eden in the first command — disobeyed — and the first promise subsequently given to our fallen first parents — accepted, too, it may be hoped by them — of a Saviour who should bruise the serpent's head, onward through *four thousand years* of its various and wonderful development, until the promised Saviour came, lived, suffered, died, rose again, ascended to God, sent down the Holy Spirit and established the Christian Church in the world superceding the Jewish: a history which gives persons, places, dates, peoples, nations, customs, mountains, rivers, seas, all freely and graphically, from first to last, in thousands of instances more or less conspicuous, running through forty centuries, and concerning Egypt, Ethiopia, Syria, Babylonia, Media, Persia, Arabia the Rocky, and Arabia the Happy, Greece, Rome, and I know not what other countries besides; and yet, in all this wilderness of detail, there never yet has been found a single mistake or misstatement as to fact, to be accounted for now. Only by the admission that the Bible is an honest book; a real history of real things; and worthy of all confidence; well worthy of what the chief officer of the Ethiopian Queen gave it most

certainly, and of what so many fail to give it — that is candid, earnest examination. O, how many will be condemned in the Judgment by this man when he shall rise up, because he searched the sacred parchment roll even while he journeyed in his chariot and found life eternal, while they leave the printed Bible unopened in the trunk, on the shelf, or on the table — UNOPENED, I say — from year to year, and find, alas! eternal death by their neglect!

"THE SCHOOL-MASTER ABROAD."— Indeed he is, but not exactly the school-master of Lord Brougham, nor of the "land of steady habits." *The periodical press is the school-master of the age.* It is, then, of the first importance for it to teach pure lessons and to teach them well. It must be the organ of truth,— of such truth as will lead us upwards and forwards. And to do this, it must be independent and free, bold and impartial. It must be independent of popular passions, and not afraid of the tyranny of subscribers. One of our cotemporaries seems to have a feeling sense of this tyranny. Hear him: "Heaven help the poor editor that has delivered himself up to the hydra-headed diabolus of regular subscribers. I can imagine no fate more dreadful. I should think that being roasted over a slow fire, or being broken on the wheel, or being manipulated by a thumb-screw, or having one's bowels probed with a red-hot poker, would be quite cheerful and hilarious an entertainment, compared with being daily spitted by one's patrons."

A LITERARY GOLGOTHA.—We are pleased with the following remarks of Mr. Samuel Williams in the late Convention of the New York Associated Press in Buffalo. We have often been pained at the chambers of horror opened to our families by our newspapers. It is not always best to tell even everything that is true, to our children: "Gentlemen, don't make your paper a literary Golgotha. Don't crowd your columns with accounts of assassinations, and rapes, and arson, and embezzlements, as if mankind were doing nothing except committing assassinations, and rapes, and embezzlements. Don't always be telling the world how wicked it is. Try and say something good of somebody. Try and find something to praise. Let your sobbing cloud have the veriest bit of a silver lining. Give us

now and then a glimpse of the relief side of your sombre picture. Tell us now and then of the thousand good deeds done in secret; of the philanthropy that is unheralded of fame; of the charities unrecorded except in heaven; of the virtue that blooms unseen; of the heroism that ennobles life; of the faith that lifts humanity up to God. Tell us of the sublime endeavors unachieved; of the lofty aspirations unfulfilled; of the unselfish purposes that nestle in human hearts."

BECOMING A DISCIPLE.

It was a first condition among the Jews that whoever wished to embrace their religion should do so voluntarily. Neither force nor influence should be employed. They were to come of their own free will. And so it is under the Gospel. The only compulsion to be used is that of persuasion, enlightenment and love. Thus our Lord says, "Whosoever will come after me, let him deny himself, and take up his cross and follow me." Again, in proselyting a heathen to Judaism, it was necessary he should make a solemn renunciation of all his heathenism — giving up his idolatry, prejudices and errors and separating himself from his former friends who still adhered to such things, and associating himself with his new friends. This separation did not mean persecution, nor the cessation of the courtesies and amenities of life, but a separation in religious services and a distinction in their faith. So great was the change in a pagan proselyted to Judaism, that it was called before and during our Lord's day a *new birth — a regeneration.* And this was followed by a submission to the Hebrew ritual. In becoming a Jew a man must submit to the yoke of the Mosaic law. It was not enough to renounce heathenism. There must also be an adoption and profession of Judaism. The proselyte must be baptised and circumcised, and profess that he will live according to the Jewish laws. And so it is in the Gospel. We must renounce the world and the flesh and the devil, and deny ourselves, and submit to Christ — believe his doctrines and obey his commandments. This is as little as could be expected. This much is essential. And we must *follow* him.

"For whosoever will save his life, shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for

his soul? Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." *Mark* viii: 35–38.

If we are the followers of such a Saviour, there is nothing for us to fear. His power is Almighty, and his love is as boundless as his power. With such a teacher we can never go astray; with such a leader, we shall never want. But let us remember the terms of discipleship. We must come to Him, renouncing all other hopes of salvation. We must take up our cross and follow Him faithfully unto death. Time-serving is justly held as unworthy of an honorable man, even among men; but in the sight of God it is abominable. It shows that a man either has no fixed principle in religion, or that he is not under the influence of any religion. It proves indifference, ignorance and culpable stupidity. Let a man be honest and not ashamed of his faith.

A PERSONAL SAVIOUR.

We have said that while the morals of the Gospel are superior to any others ever taught, still the doctrines of the New Testament are more distinctive than its morals. And this is true both as to their nature and their connection with our every-day life. The doctrines of the New Testament are the roots of its precepts. They are the living seed of things. The glory of the Gospel is a personal Saviour, and the means of holiness are the apprehension and study of his personal character — what He taught, did and suffered for us. The vitality of the Church in any age and country is in proportion to the clearness of its views of a personal Redeemer as its head and sovereign. True piety is not merely the contemplation of truth and the practice of morality, but fellowship with God through His Son. It is not moral beauty merely that we are to love, but Christ. It is not merely Christianity as a system that we are to believe in, but it is Christ that we are to receive as our prophet, priest and king. The tenacity of Roman Catholics to their dogmas is in part explained by their personal views and near relations to Christ through saints and the Holy Virgin. It is by the intervention of such sub-mediators that they are made to feel a nearness to Christ, and to have as it were a personal interest in his name and character. We do not think this a proper way to produce such *positive* piety, but a positive

religion is the only kind that is worth anything. We do not find the Apostles preaching the virtue of the schools, but earnestly enjoining believers to walk in Christ — follow his steps — and do what is well pleasing in his sight. This was their view of the summary of everything contained in the law and the prophets. This was the completion and crowning of everything lovely and excellent and of good report. To be in Christ was to have all in all. Even death was nothing in their view but union with Christ, and heavenly glory and perfection was to follow the Lamb whithersoever he goeth. And as an ecouragement to pray, the Apostle tells us that Jesus is our Mediator, even in the presence of God for us, and that he has a fellow-feeling for our infirmities, having been himself tried in all points as we are and yet without sin, that He might know how to succor us when we are tempted. And so the Psalmist says, "Like as a father pitieth his children, so the Lord pitieth them that fear him. He knoweth our frame — He remembereth that we are but dust.

A Glance at Scotland.— Since the days of chivalrous Wallace, when

> —— "Swords were gleaming bright
> And Scotia's bluid was warm and free,"

the Scottish people have never wanted a man to stand forth for them among the nations. The influence of Scottish education and of Scottish mind upon mankind is almost as omnipresent as the atmosphere. Think of Knox and his co-laborers — of Reid, Hume and Stewart; of Burns and Walter Scott; of the *Edinburgh Review* and the Edinburgh Bench and University, and medical men and hospitals; think of Merchison, Lyell, Fleming, Jameson, Miller and McLaren; of Jarvine, Macgillivray and James Wilson; of Dalzell and Johnstone; Goodsir, Brewster and J. Forbes — and then take into the account the influence of her school-teachers and her learned pulpit for three hundred years, culminating in Chalmers and the leading men of her churches at the present moment, and then we have but a feeble glance at Scotia's place in the world's history. We write this without any affectation of mathematical accuracy in our list of names. We have put them down just as we can think of them with a running pen. We shall be glad if others who have the time and the data will help us to complete the enumeration.

The Marginal Readings.—Every one has observed that such readings are given in the Bibles in ordinary use, and it may also have been observed by Sabbath school teachers and those who sit under the ministrations of a close student and faithful Biblical expositor, that *the marginal readings are often the most correct*. This remark has also often been made by critical students of the original text. Two reasons may be given for this, namely: the caution and care of our translators, which did not allow them to place in the text any reading the correctness of which was not fully established by satisfactory evidence. And secondly, the fact that investigations since their day have shown that the marginal readings which they hesitated to adopt, and which, however, they thought were of sufficient merit to be preserved, do express the true idea of the original Hebrew and Greek. It is obvious that the labors of expositors and philologists, and the light thrown on the original texts by the study of the cognate languages and by the revelations of ancient art, science, literature and customs made by the reading of the cuneiform and hieroglyphic inscriptions of the East, would enable us to have a more perfect knowledge of the meaning of some of the words and phrases of the Hebrew and Greek text than our translators had. We do not believe that any translation can now be made into our language that would, on the whole, be so satisfactory to the Christian world. Nor do we wish any new version to be made. The general excellence of our translation cannot be surpassed. But still it is true, that we must go to the originals for our authority, and in so doing we often find the marginal readings to be the most correct.

Promises.—We need nothing more tangible than the word, or promise of a friend in whom we have full confidence. God's promises are our most precious heirlooms; they are our check on the bank of divine grace; without them we could claim nothing — with them we can claim all things. "By these promises we are made partakers of the divine nature;" "and by them our faith becomes the substance of things hoped for, bringing to our apprehension the substantial glories of the future." They are the *evidence* of things unseen, which unfold to us the sweet presence and power of God.

Why not trust in this sure Word of God which brings such peace, such light, such joy to the Lord? If we do rest on the promises, we must have peace; but there is such a fearfulness among Chris-

tians, such a fear of going beyond their deserts, such a looking at self to see if there is anything in them worthy of the Master's love — if indeed their character is such, or their love such, or their faith sufficient to entitle them to claim the promises. All this shows a lack of faith in God's Word, for surely he demands no preparation of heart — nothing save a simple trust in his Word — that's all.

Our unworthiness, says one, I deserve not such peace. True; but is not every temporal blessing equally undeserved? Sleep! refreshing sleep! what right have we to this? the bounties of our table; the raiment we put on; air for the lungs; and sunshine and shower, what claim have we upon God for all these? Then there are the fruits of the earth — the beautiful flowers with their rich fragrance — the birds with their song — and the dear friends who surround us. All these and many other blessings we unhesitatingly accept; and yet we refuse food for the soul, that which God is anxious to give. But why refuse to appropriate Christ's promises, which are simply food, clothing, the vital air, the breath, the fragrant gifts of God for the soul? M. M. B.

THE MACCABEES.

In the apocrypha we have two books called I and II Maccabees, and frequently in Jewish history we read of the Maccabees. Who were they? Read and you shall know. About two hundred years before Christ the Israelites were sorely oppressed by the Syrians, and especially by Antiochus, called the Great. Never before had they suffered so furious a persecution. Antiochus took Jerusalem and laid it waste. He slew or enslaved great numbers of the inhabitants. For over three years the people were deprived of their civil and religious liberties. The daily sacrifices were not permitted; the temple of Jehovah was dedicated to Jupiter, and his statue set up near the altar by Antiochus; the observance of the law of God was prohibited under the severest penalties; every copy of the Holy Scriptures that could be seized was burned, and the people, on pain of death, were compelled to sacrifice to idols. Still a faithful remnant were kept alive, and with them the Word of God was preserved, until at last, it pleased him to raise up a deliverer for his people in the noble family of the Asmoneans. Mattathias, a priest eminent for his piety, learning and courage, and the father of five sons, encouraged the people to stand up for the law of God. He gathered around him a

number of faithful men and resolved to deliver Israel from the Syrians and to restore the worship of God; but being old, he died before the work was accomplished. This was some 160 or 170 before Christ. He however left a son, Judas, who succeeded his father in the command. He was nobly assisted also by his four brothers. The motto on his standard was *Exo.* xv: 11: "Who is like unto thee among the gods, O Jehovah?" In Hebrew it is *Mi camoka Baelim Jehovah.* And it is from the initial letters of this motto, M C B J, that the name Maccabee is formed, which became the surname of the Asmonean family. The Asmonean princes are therefore the Maccabees of the Apocrypha and Josephus. They made Judea a free State and restored Jerusalem and the worship of God. Under them their country's prosperity was great, but short. Pompey subdued it and made it a Roman province. Herod the Great was the last prince of this line.

The Politician and the Statesman — Absalom the Cunning and Solomon the Wise.— Absalom was cunning, but Solomon was wise. Absalom was a politician, but Solomon was a statesman. Absalom artfully stole the hearts of the people, but Solomon fairly won them. Solomon was most successful, as well as most peaceful and happy: for while Absalom stole only the hearts of a party of the men of Israel, Solomon won the hearts of all Israel and of all the world; and while Absalom's cunning sustained him not long — for Justice soon overtook him and took vengeance upon him by hanging him upon Nature's own gallows — the limb of an oak — by the rope of his own vanity — the hair of his head, Solomon's wisdom placed him at the head of his nation, and first in the rank of sages, and has kept him in honorable remembrance now twenty-eight hundred years, and bids fair to hold for him a large place fresh in the hearts of men as long as the world shall last. Our Saviour asks, What shall it profit a man if he gain the whole world and lose his own soul? Absalom lost both, and Solomon gained both. W. A. B.

Union.—The Methodist *Christian Advocate and Journal*, of New York city, says: "Look out for humbugs under the cry of Union. Methodists always succeed best when they stick to their work and do it in their own peculiar way."

Presbyterian Church in the United States.—According to the minutes of our last Assembly, 37 of our ministers died during the year ending in May, 1860. We have 2,756 ministers; 534 candidates, and 3,531 churches. Total communicants reported, 292,927, and total contributions, $3,175,000. During the year there were licensures, 166; ordinations, 114; installations, 166; ministers received from other denominations, 55; and dismissed to other denominations, 14; churches received from other denominations, 27, dismissed, 2. Adults baptized, 5,156; infants baptized, 15,531.

Calvin.—I suppose there are more persons belonging to the reading and thinking classes of society in Europe and America, whose opinions, on the most important subjects, have been, to some extent, influenced, if not wholly determined, by the instructions given to us in the Church of St. Peter in Geneva, three hundred years ago, than by those of any other human teacher.—*Everett.*

Similar and even stronger is the testimony of Mr. Bancroft, our great historian, as to the merits of the great Genevan Reformer, and particularly as to our debt to him for civil liberty.

The True Blue.—Everybody has heard the designation "true blue" applied to Presbyterians. Dr. Murray, in his speech before the Assembly of the Free Church of Scotland, at the Tri-centenary celebration, thus playfully refers to its origin: "I have often been asked why we are called 'true blue.' I did not know how to answer. But I asked a Scotchman. 'Well,' said he, 'when we were persecuted, the ministers used to go to the mountains, and when they were going to have a communion they held out a blue flag, which was an invitation to the people of the country around to attend; and their descendants are called true blue from that.' That is one explanation, but I have found out another for myself. A few years ago I was in Naples and Rome, and went to Pompeii, where I spent some time among its splendid frescoes of variegated hues. All the other colors had faded away, but the blue was as bright as the day it was put on, although it had been buried for nearly two thousand years. The true blue never gives out—that is the meaning of it. [Laughter.] True blue Presbyterianism is so blue that it never gives out.

THE FARMER'S DAUGHTER.

The Farmer's girl leads a happy life,
As she trips o'er the grassy lawn;
With an eye as bright, and a step as light,
As that of the agile fawn.

The Farmer's girl is a merry maid,
With cheeks of a rosy hue;
She sits on the style, a sweet sunny smile,
Darts out from her eye so blue.

There's a magic in her winsome voice,
That "drives dull care away;"
She can scrub or scour, or at evening hour,
The sweet-toned harp can play.

She would grace the halls of a mansion high,
Or the porch of a lowly cot;
She will make the home of her chosen one
A most delightful spot.

Young men! choose a wife 'mong the farmers' girls,
If happy in life you would be;
They are gentle and kind, just to your mind,
Sing, A Farmer's Girl for me!

KATE.

—*New England Farmer.*

THE FIFTH COMMANDMENT.— An old school-master said one day to a minister who had come to examine his school—

"I believe the children know the Catechism word for word."

"But do they understand it? that is the question," said the minister.

The school-master only bowed respectfully, and the examination began.

A little boy had repeated the fifth commandment,—"Honour thy father and thy mother," and he was desired to explain it.

Instead of trying to do so, the little boy, with his face covered with blushes, said almost in a whisper,

"Yesterday I showed some strange gentlemen over the mountain. The sharp stones cut my feet, and the gentlemen saw they were bleeding, and they gave me some money to buy me shoes. I gave it to my mother, for she had no shoes either, and I thought I could go barefoot better than she could."

General Jackson and Family.—The *Pacific Methodist* quotes from the Rev. William McMahon's reminiscences of the hero of the Hermitage, the following tribute to the General and his family:

"I often visited this worthy family, and always prayed with them at the family altar. This was many years before Gen. Jackson professed religion, but he was always an honest man, and a finished gentleman in the best and highest acceptation of that much abused term. Perhaps I have never known a more amiable, kind and benevolent lady than Mrs. Jackson, in all my travels over the world; and the General was surely one of the noblest works of God. How often have I seen that manly form, that never bent in the embattled field of strife where garments were rolled in blood, bow down with lowly reverence at the foot of the Cross and around the family altar. And I have seen his great heart melted and running out at his eyes, as he rose from his knees, with his handkerchief to his face."

The Rival Dictionaries.—We do not purpose here to enter into the controversy about the two great Dictionaries of our language. We "prefer" both Webster and Worcester, one for some things, and the other for other things. As a curiosity, however, it is worth remembering that the controversy has brought out the following facts: namely, the number of words defined in Webster's vocabulary proper, is 99,000. There are also some 6,000 or 7,000 words defined in the Supplement, embracing words that have recently come into use. In the Tables of Geographical, Scripture and Proper names, there are 36,000 more words given, making an aggregate of, in round numbers 140,000. In Worcester there is a total of 103,300 words defined, and 28,000 Geographical, Scripture, and Proper names, giving a total of 132,000 words, leaving about 8,000 more in Webster than in Worcester. In Webster, there are 14,700,000 ems; In Worcester, 13,300,000, giving 1,400,000 ems in favor of Webster.

New Presbyterian University.—The Synods of Ohio and Cincinnati of our church have decided to locate their new university at Springfield, and to raise $200,000 for the erection of suitable buildings. They have reason to expect that Clark county, in which the university is to be built, will give $40,000.

NARRATIVE OF THE STATE OF RELIGION

WITHIN THE BOUNDS OF THE SYNOD OF THE PACIFIC.

The devout gratitude of Synod is especially due to Almighty God our Heavenly Father, for the favors of his providence towards so many of his servants during the past year, and for furthering the continued and increasing prosperity of our congregations scattered over the wide-spread field of our labors. Yet, with deep sorrow also, Synod would record the lamented decease of the Rev. J. W. Goodell, of the Presbytery of Puget Sound, causing a breach in their ranks which the church on this coast seemed illy prepared to bear.

Of the fifty members who would make the complement of the Synod, only twenty are here present; and two of our Presbyteries, Oregon and Puget Sound, are not represented. In the absence of full reports from the entire body, our statistics are therefore, incomplete; yet it is believed the general state and religious character of the various churches, are not in any material respect dissimilar.

To the communion of the churches, numerous additions have been made during the past year, by letter and profession of faith; a fact showing that the influences of the Holy Spirit, though not enjoyed by us as in many more favored places, are not wholly withheld.

The preaching of the gospel has been regular, and attended upon by increasing numbers. Our Sabbath schools, and Bible and catechetical classes, are in a very prosperous condition. The Synod regard the more settled state of society which now exists, compared with former years of change and disorder, as a great advantage and encouragement in the prosecution of their spiritual designs. Churches are now permanently established in the city and country, in the mountains and valleys, and their increase in pace with a growing population, is steadily progressive.

The fact that in the over-ruling of Divine Providence, multitudes of Chinese have been led to these shores, and that a mission, established by the Presbyterian church for their Christianization is in our midst, and committed to the hands of a member of our body, has awakened a deep interest, as also a sense of vast responsibility, in the minds of the Synod. The present missionary has been in this field about a year. He has diligently prosecuted his work of preaching, visiting, and ciculating the Scriptures and religious tracts, with cheering marks of the divine favor. Not only in San Francisco, the

centre of his efforts, but by tours in the interior, among the Chinese in the mining regions, much good has been accomplished. The Synod strongly commend this cause to the favor, prayers, and coöperation of the churches.

At the last meeting of the Synod, measures were adopted for the prosecution of the work of education on this coast; and in furtherance of the plans proposed, the Board of Regents appointed by the Synod, established a Grammar school in the city of San Francisco, which was opened in November, 1859, under the charge of the Rev. George Burrowes, D. D., as Principal, and has been attended with gratifying and encouraging success.

Considerable progress has been made during the year in the erection of church edifices. The congregation of Stockton has with praiseworthy zeal finished a very imposing and commodious house of worship. The Sacramento congregation is now engaged in an energetic effort to provide itself with a convenient church edifice. In Arcata on Humboldt bay, also, a tasteful and suitable house of worship is in progress of erection.

The field occupied by this Synod is, not only one of vast extent, but also possessed of varied and deep interest. The Synod's responsibility, therefore, under the providence of God for its cultivation, is great, confessedly great; for the Synod are not insensible to the fact of the momentous importance of the sphere and circumstances in which they are called to act. The work is great. Many hindrances are encountered. The spirit and practice of the world too much prevail in the church. Open and gross immorality mar the character and retard the improvement of society. Sabbath desecration, though in some places abated, still is found wide-spread and threatening in the land. In some portions of our field, dangerous heresies exert their baneful influence and hinder the power and success of evangelical truth. Yet, an open door of usefulness invites labor. In new localities we are called upon to plant the institutions of the church. We do not forget that we are still pioneers on the Pacific coast, and that in the moral, civil, and social elements of the present, are the seeds of mighty issues hereafter to be developed. We are still pioneers, and the varied character of social life we behold, presents on the one hand forms of evil to be deplored and removed, and on the other, forms of good to be cherished and furthered. Our work and responsibility are connected with both these aspects and conditions of society. But we desire not to shrink from either the work or the responsibility devolved upon us. The past, also, inspires us with

hope. Hitherto the Lord hath helped us. In the Lord Jehovah is our trust. The great want of the churches, is the outpouring of the Spirit. We wait in prayer, and hope for this great blessing. Speedily may it be the experience of all our congregations, that THE JOY OF THE LORD IS THEIR STRENGTH.

FREDERICK BUEL, *Moderator.*

Stockton, Oct. 4th, 1860.

THE SYNOD.—The Synod of the Pacific held its sessions in Stockton, on the second and third days of October. The opening sermon by Rev. Dr. Woodbridge is published in this number, and our readers will agree with us, we think, that it is a most timely, eloquent and masterly production. Our Presbyteries in Oregon and Washington Territory, were not represented. The meeting was a pleasant one, and we hope that the impressions made by the religious exercises, will be abiding and salutary. The conversation on the State of Religion, and the Synodical Prayer meeting, were exceedingly interesting. Every one must have felt that it was good to be there. It is to be regretted, however, that the Pastor of the church there had not arranged to have preaching during the sessions of the Synod, in his own and other churches. The people were evidently disappointed. Nor have we any knowledge of an Old School Presbyterian Synod ever before holding its annual sessions and adjourning without having any other sermon than the opening one. We mention this with the hope we shall do so no more.

REV. DR. WOODBRIDGE'S SERMON.—We are able to offer our readers Dr. Woodbridge's able discourse at the opening of the Synod. We listened to it with unmingled delight. It is one of the soundest and most excellent discourses we ever heard. Its perusal will richly repay any one, and the prevailing of its principles will be a great advantage to Christ's kingdom.

CUMBERLAND PRESBYTERIAN SYNOD OF CALIFORNIA held its meeting in Sonoma City, last month. The minutes and proceedings came too late for this number. We shall notice them at length in our next. It does our heart good to hear of their prosperity. They are building up a first class institution of learning in Sonoma.

Rev. A. Scott.—This young minister has been very much blest in his labors at Arcata, Humboldt Bay. His congregation has steadily increased, and a neat house of worship is nearly finished. They are, however, in need of a little assistance to relieve them from debt incurred by the building of the house, and we earnestly hope the friends of the Redeemer will aid them promptly. But few ministers in our State have as much to encourage them as Mr. Scott, and greatly does he deserve success, for his labors are untiring and self-denying. His report of his labors, in Synod, was deeply interesting.

THE CHURCH: ITS UNITY, ITS DIVERSITY.

Sermon preached at the opening of the Synod of the Pacific, Stockton, Cal., October 2, 1860, by Sylvester Woodbridge, Jr., D.D., Retiring Moderator.

The head even Christ; from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.—*Eph.* iv: 15, 16.

Every efficient bodily organization has intention and commensurate force. The intention may be considered in a threefold aspect: as ultimate, proximate, and immediate. The ultimate intention is the glory of God. It is indissolubly connected with that endless chain of causes and effects that is first discerned in that inner chamber of the temple of the Universe, where God is the primal cause; that thence flows forth through all the ramifications of being, and thence returns again to its Creator. "For of Him, and through Him, and to Him are all things; to whom be glory forever. Amen."

Proximate intention is the general visible purpose of organization: the army, to contend; the bank, to assist exchanges; the human body, to serve its soul; the ministry to preach the Gospel and convert the world.

Immediate intention comprises the steps needful for these purposes. The army must be recruited, fed, clothed, disciplined; the bank must obtain capital, credit, officers, business; the human body must receive nourishment, exercise, comfort, education; the ministry requires knowledge, piety, faith, and ordination.

Still farther, it is necessary not only that there be intention, but also the force necessary to accomplish it. This is as essential as the design, and in all wise organizations is a part of the scheme. It is

the link that binds cause to effect; the predicate, that converts subject to object; the impulse, that drives the mechanism; the vitality, that animates the body.

Nor is this force arbitrary, unlimited or unconfined. The mechanism through which it acts, strictly limits it, "according to the effectual working in the measure of every part." The force in us may strike full and fair upon the object to be moved, or it may be dispersed to collaterals, or even caused to rebound; but it can never exceed its capacity; and in order to obtain its highest results, we cannot too closely confine it to its legitimate purposes.

In the text we have that glorious organization, *the Church of God*, complete in all its parts — definite in intention and object. We have its head and force, Jesus Christ. We have its body, the invisible Church. We have its members, and their place and duty: "the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part." We have its intention; immediately its own growth — "the increase of the body" — proximately the extension of piety.

Upon the exegesis of the text, it may be observed that the reference is directly to the Church, with a subsidiary illustration from the human body. Some commentators affix the phrase "effectual working" to "that which every joint supplieth;" when it would read, literally translated, "knit together and compacted according to the effectual working (energy or force) through all the joints of supply; in the measure of every part, maketh increase of the body." This rendering, however, does not appear to make the passage either clearer or more forcible.

I. Christ the Head.

a. He is the life of the Church. "In him is life, and the life is the light of men."

Some organizations have the power of renewing their head, because he merely holds a delegated authority. When his associates are displeased with him, or his term of office expires, he quietly again resumes his private station. In other cases, when the head is more important, when one fails, another at once occupies the position. The President of the United States, the leader of an army, the monarch of an empire, never ceases; as in the French proverb, "The king is dead! long live the king." There are other cases, where its continuance is necessary to life — as in the human body,

its removal produces death. But in the Church, Christ is the life itself, and his removal is death.

For this great organization, this vast multitude, comprising all true believers, the Church, invisible and visible, owes its very existence to the interposition and atonement of Christ on its behalf, and his exaltation and anointment over it. His very name — the Anointed; in Hebrew, Messiah; in Greek, Christ — implies and includes Priesthood to atone, and Kingship to create and rule. Without Him, there is neither forgiveness, nor instruction, nor spiritual life, nor Church of God. When He withdraws from an assemblage, it is no longer a true Church; but (*Rev.* ii : 9,) "a Synagogue of Satan;" (2 *Tim.* iii : 5.) "Having a form of godliness but denying its power."

This great truth, that all the life of the Church is in Christ, accords with the whole tenor of Scripture. (*Eph.* ii : 4.) "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." (1 *Pet.* ii : 9.) "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into his marvellous light." And (*Eph.* i : 19.) "He is Head over all things to his Church, which is his body, the fulness of him who filleth all in all;" all existence in all times.

b. Then of necessity Christ is Ruler and lawgiver, which precludes all other supreme authority, and recognizes the Church as being merely the recipient and expositor of divine truth.

This is the view always insisted upon in our branch of Zion. Thus, the *Westminster Confession*, chap. xx, sec. 2, "God alone is Lord of the conscience, and hath left it free from the commandments and doctrines of men, which are in any thing contrary to his word, or *beside it* in matters of faith and practice." Thus also the *Presbyterian Form of Government*, chap. i, sec. 7, "All Church power, whether exercised by the body in general, or in the way of representation by delegated authority, is only ministerial and declarative: that is to say, that the Holy Scriptures are the only rule of faith and manners; that no church judicatory ought to pretend to make laws to bind the conscience in virtue of their own authority; and that all decisions should be founded up the revealed will of God."

The Church is Christ's household, (*Eph.* ii : 19,) Christ's kingdom, and among all the powers he has delegated to his servants, is nowhere found that of legislation. Of course reason, thought, judg-

ment and study are needful to enable us to understand what Christ has taught; and we are also to give proportionate weight to his injunctions, according to their clearness, stress and obligations.

c. Christ is the Guide. He opens to his members the pathway they are to follow. We choose not the time, the circumstances of our birth and calling; often not of the obligations that press upon us, nor the duties that require our service. We were formed under the Master's service, yet afterward bought into his kingdom. In our impenitence we refuse his yoke, but the instant we are divinely enlightened, we cry with Paul, "Lord, what wilt thou have me to do?" and he teaches us our duty, calls us to our work in life, makes us members or ministers in his Church, and says, "Occupy till I come." Our work is Christ's work; our talents his gifts; we are but stewards for Him; and body, and soul, and life, and property, all belong to him. It is ours to inquire, not what will be pleasing to us, not what will promote our influence, wealth, reputation, honor, but how we may serve Christ; in the spirit of the prayer, "Thy will be done on earth, as it is done in heaven."

d. Christ is the glory of the Church. As the head is the crown and glory of the human body, so that the headless body is a deformity and object of abhorrence, so stands Christ at the head of his Church.

The human countenance gives lustre to the whole form. The light in the eye, the thought in the lines of the forehead, energy in the expansion of the nostrils, firmness in the chin, love and kindness in the lips, shed their effulgence, and give animation to the whole body. The union of all is a complete harmony — like full chords in music, drawn by some master's hand from harp or organ.

So when we look with admiration upon the Church, its wise designs, its beneficent influence, its heavenly spirit, its grand results, we note that all these are to be attributed to that more wonderful salvation revealed in Jesus Christ. "He is altogether lovely"— "chiefest among ten thousand."

In our younger days, we often think that the perfections of Christ are unduly magnified by his people — that he was really but little more than a perfect man. But when we come to know the world, to test it to the utmost, and then again turn to Christ, behold he stands prëeminent and alone. The apostles, the prophets, the martyrs, were all but human beings like ourselves. Weakness, passions, struggles after divine life and light and salvation make up their history. Temptations come, and they fall, or only escape by flight;

and the sum of all endurance, all labor, as a claim upon God, is comprised in the prayer of the publican, "God, be merciful to me, a sinner." But CHRIST! "Never man spake like this man!" "Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace!" Immeasurable the profundity of immensity — but not more so than the love of Christ. Inconceivable the breadth and length of Creation, but not more so than of Redemption. The sounding line of human capacity is altogether too short to measure the depths of this ocean, and eternity itself can never fully display the glories of this grace.

As for the Church, her very life, strength and glory is Christ — the Immanuel — the God with us, without whom we can do nothing; in whom, and by whom, we can do all things. "Christ is the Head."

II. The general organization — "The whole body fitly joined together and compacted." The Church is here represented as an organization separate from all others, having its own independent existence and duties. The expression "fitly joined together," means fitted and framed together, as in the parts of an house. The word "compacted," here means fastened. The idea is of a perfect structure, first exactly framed, and then firmly fastened. The illustration is taken from the human form, where all the portions are adapted to each other, and grow from a common life, and are closely knit to each other, so that they resist intrusion from without, and disruption from within.

a. This unity of organization in the Church, instituted by God for his glory and the salvation of the world, is illustrated by its spirit, which is nothing less than the Holy Spirit of God. That same Divine influence that descended upon the head of the Redeemer when he was externally set apart for the ministry, and that abode upon him was also bestowed beyond measure upon the day of Pentecost to the disciples, and still continues, and is revealed, and illustrated in the vital piety and fidelity of every earnest believer. Of course, just so far as the Church is visible, it (the Church) partakes of the stain of our imperfections; for whatever we touch, in a measure we defile. But this is both obviated and removed by the purifying presence and movements of the Grace that sanctifies. Even now sometimes our form of the visible Church may be entirely desecrated, as was the temple of old — the walls thrown down, the courts polluted, the altar destroyed, and all the holy things carried away; but never, never again, thank God! shall voices be heard as at the

destruction of Jerusalem—"let us depart hence." God has promised that his visible Church never shall be deserted, "nor shall the gates of hell prevail against it;" and even if our form be perverted to become anti-Christ, a double measure of blessing shall descend upon another. "The wind bloweth where it listeth; and thou canst not tell whence it cometh, nor whither it goeth; so is every one that is born of the Spirit," whether the Christian man, or the Christian Church.

That car of Cherubim seen by Ezekiel, on which was borne the form of the Son of God, blazing with light, instinct with life, perfect in mechanism, wheel within wheel, full of eyes, carried by swift rushing wings, turning not, but moving straight onward, irresistible, overwhelming is the emblem of God's Church; not indeed as it appears outwardly to us, who fight amid the roar and smoke of battle, and can only see the narrow field where we contend, but as it appears to one who, in the distance, marks the movements of God's great plans, as they are hastened toward their consummation. Throughout the Church, in all times, in all dispensations, there is but one Divine Spirit; and this constitutes its one organization, "the body of Christ"—"one faith, one Lord, one baptism."

b. Church unity in government.

Three distinct features characterize the Church in this respect: 1. The congregation; 2. The ministry; 3. The representative assembly. These I conceive to be constituent elements; apart from them, there is no visible Church.

The real controversies upon church government hinge upon attaching undue predominance to one or another of these elements; and it is truly noteworthy how, with the advance of earnest piety, all these portions drop into their relative positions. Even those denominations that theoretically ignore one or another of these features find themselves compelled, by the necessity of the case, to adopt them. The Episcopalians now have their regular Conventions, which are really Presbyteries under another name, and with a standing Moderator; the Methodists, their Conference; even the Congregationalists, their Associations; so that, in fact, the old disputed questions in church government are being practically settled—at least so far as concerns Protestants, and in the United States. Of course there are still strong preferences and prejudices respecting names, modes of worship, and so on; but it is really no small triumph, to have the usages for which our fathers so often and hotly contended, now so generally adopted.

It may however be suggested, whether the division of the Church into denominations is not adverse to its unity.

I confess that it appears to me otherwise, and that no element in the modern Church better illustrates its unity or adds more efficiency. For two individuals to hold exactly the same point of view is impossible; for the two cannot occupy the same place, and to attempt it is to produce collision; yet there may be abundant room to stand side by side. A mass of men thrown together without order or authority is a helpless mob; yet hurried by a common impulse becomes an irresistible torrent; arrayed in battalions, officered and armed, is a powerful host.

These two illustrations apply to the Church. Religious toleration, so insisted upon in the Confession of Faith, has now so widely extended, that thinking men are enabled to perceive that the great denominations of Protestantdom are moving in parallel — not conflicting lines. This is accomplished mainly by each performing its own duty, morally and ecclesiastically, and by simply letting each other alone — suffering each to do its own work, in its own way. We can commune upon those subjects in which we are agreed — can pray together — can rejoice in each other's prosperity; but we cannot go a step farther. We must be free; have our own views, entertain them, and not be ashamed to proclaim them; have our own policy, be outspoken upon it, and labor for it. The great secret of this unity is, not to go out of our place, and of our work.

"Can two walk together except they be agreed?" (*Amos* iii: 3,) and whenever we learn that in sentiment and policy there is a radical difference between our brethren and ourselves, the sooner we each take up our own column of march, and go our own way, the better will it be for the unity of the Church. The division of 1837, was a happy consummation for the unity of our Zion. That the followers of Wesley never coalesced with the Episcopal Church, has vastly aided the progress of Christianity; and the general fact that the prominent denominations of believers are laboring side by side for the conversion of the world, is one great cause of the vitality and success of religion.

c. Unity of doctrine. In this point of view, a vast change for the better is apparent, within the last few years. Undoubtedly radical errors still exist, and prevail to an alarming extent. But, with the diffusion of knowledge, they are better sifted and ventilated, and more thoroughly understood, which is a great step toward their destruction. So also there are great differences of opinion in regard to

important Scriptural truths among believers themselves, resulting partly from ignorance, partly from prejudice; but, fortunately, no man is strictly logical. With many erroneous views, a person may often be fervently pious, while another, soundly orthodox, may yet be irreligious. Yet, on the whole, it is indubitable, that men are much as they believe. Tried by this test, the Church has great cause for gratitude; for surely, never since the beginning of the world, was the religious sentiment more widely diffused, more deeply impressed upon the human heart, than now. There are certainly very few persons in our day, or in any day, that attain to the piety of Baxter, of John Newton, of Isabella Graham; but the proportion of Christians to the whole community, is vastly greater than ever before; and this proportion is rapidly increasing.

The evangelical character of the preaching of our day is also remarkable. It is clear, pungent, bold, and Scriptural. The type, imitated and admired, is more that of the Reformation than of the eighteenth century. One cause of the advance of the Church, both in numbers and unity, I think, is the extent to which expository preaching is adopted — a practice greatly to be commended.

III. The membership. "Every joint supplieth" its "effectual working to every part." The Church — one complete body — is yet composed of many parts and individuals. As the ocean is one, yet is composed of drops, and waves, and currents, and tides; as the forest is one, yet is made up of shrubs, and trees, and countless leaves; so also is the Church. As the body, deprived of its head, limbs and trunk, ceases to exist, so is it with the Church. She only lives in her assemblies, her ministers, her members. As in the body, no one portion can perform the duties of an other, so also is it in the analogy. Every member has his plan, and duties, and relative importance, and mutual obligation. The eye sees, not for itself only, but for the whole body. The hand defends, the foot carries, not only itself, but the whole, and in the union and service of every part we have the perfect man. Is it not so in the Church? With what? with whom can we dispense in the great plan of the Gospel? Each of us has his several sphere of labor, influence and position, the obligation, the responsibility resting upon ourselves, but the effect extending far abroad, and far onward. For (*Rom.* xiv: 7) none of us liveth to himself, and no man dieth to himself."

a. We promote the welfare of the Church both by our direct labor and by the reflex influence of our character and habits. Under

God, the Church has been built up by her members. This idea was recognized under the first commission to the Christian ministry: "Go ye into all the world;" "disciple" all nations; "Lo! I am with you always, unto the end of the world." What force and efficiency in the preaching of God's eminent servants! what incalculable benefits, temporal and spiritual, have been produced by the means of grace! Who can estimate the results of the labors of Paul, Augustin, Calvin, John Knox, Baxter, the Wesleys, and an innumerable host who have toiled for Zion? They were *the men* of their age, and the influence of the greatest statesmen and most illustrious generals of their day upon the world was comparatively insignificant.

And in our own day, the most efficient agents of morals, and righteousness, and civilization, and learning, and truth, are the ministers, and elders, and members of the Church; accomplished, not by going out of their appropriate work, but by laboring in it. For all history confirms the fact, that the influence of the believer upon the cause of the Redeemer is proportionate to his identification with it.

b. We need a mutual coördinate influence, every "joint" deriving and lending strength to every other portion of the body. All the parts are "knit and compacted" to each other. They resist aggression from without. They assist to sustain each other in all assaults and attacks, and having a common interest, maintain a common defense. The working of the whole body is effectual, "according to the measure of every part." Hence, how injurious to the Church, to our brethren, for any one to fail in his own duty! Our errors of doctrine or practice may extend far beyond ourselves, and may materially diminish the usefulness of our brethren and the prosperity of the cause.

IV. The object of the organization of the Church is twofold: first, its own increase; secondly, its godliness — "making increase of the body, unto the edification of itself in love."

Our own increase. Let it not be considered narrow, or selfish, or sectarian, for us to desire and toil first of all for our own progress. It is the part of the work especially committed to us. It is our place in the body of Christ, which we have especially to fill. It is the house we occupy, the field we till, the family we support. It is our home, where we were born; were carried by a mother's tenderness and love; cherished in our weakness, dependence and need; educated and trained, and called to our work in life.

We rejoice in the progress of every part of God's kingdom — but this is committed to us; for this we are responsible, for the Master has placed us here, and not elsewhere. We are not soldiers at large — there are no such soldiers in God's army; but we all have our own plan and duty in the host. Here, we are Presbyterians, of the Old School branch of the Church, of the Synod of the Pacific, of our several Presbyteries and Congregations. Our work is not in the Methodist, the Episcopal, the Congregational Church — nor does it conflict with them. Our work is not in the Synod of New York, or Missouri, or Northern India. We have our "local habitation and name," and toil to build up our branch of Zion in this Synod, as a part of God's great Church, and the part committed to us. Our ordination vows bind us here, Providence calls us here, and from the womb of futurity pregnant, with the destinies of endless ages, comes solemn warning, as to the manner in which we live. Upon the foundation we lay, a stupendous superstructure is to be erected. Wo to us if our work is not rightly and well done.

The other object is the "edification of the Church in love," where love is taken for all the elements of piety — for knowledge, and truth, and holiness. The promotion of godliness — using the word in its largest sense — is a chief end both of man and the Church. By it, through the Holy Spirit, its animating cause, we are united to God; are, through our being grafted upon him, vivified, and sustained, and cherished; are "filled with peace in believing, and joy in the Holy Ghost," and are enabled to produce the fruits of holy living. From this summit of the temple, God is seen pervading Creation and Providence and Redemption, filling time and space with His Presence and Power and Wisdom and Holiness. God is felt, (*Acts* xvii: 27,) the life of the Universe, the life of our souls, the strength of his people. In this is the happiness of the believer, for wherever God is, there, through Redemption, is ineffable joy. Nature and Grace are in unison in the anthem. "Let the heavens rejoice, and let the earth be glad; let the sea roar and the fulness thereof; let the field be joyful and all that is therein; then shall all the trees of the wood rejoice before the Lord, for he cometh — for he cometh to judge the earth: He shall judge the earth with righteousness, and the people with his truth."

In this is the needed impulse for our work. How easy to preach, to pray, to toil and struggle, and even die for God, when everything is resplendent with his presence, and our hearts are aglow with his love.

And even if the glory be withdrawn, and the clouds cover the

sky, and the mountains hem us in, and storm and darkness gather about us, still faith can survive. Christ endured incomparably more, and yet is now exalted to be the "Captain of our salvation" — "a Prince and Leader to his people." We have not come uncalled to the work, nor are we out of our place.

This subject illustrates the certainty of the final prosperity and universal extension of the Church. "The kingdom, and dominion, and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." The elements employed and operative are as irresistible as light and love. All the advances of science and art subserve the interests of religion. Even the schemes devised for its overthrow redound to its prosperity, and the sneers and taunts of its enemies point the way and stimulate the duty. The publication and distribution of religious tracts — so important an aid to our cause — is said to have been a device of the enemy for overthrowing truth; and our immense City Missions and reformatory schools have been encouraged, even if not initiated, by the ridicule aimed at the Church for disproportionate efforts in the foreign field.

Never was the Church so breathing full of vitality, so teeming with force, with so many earnest, self-denying, spiritual laborers, as now. And she is increasing with proportionate rapidity. It is true she is yet in the minority, even in Christian lands; but, the present progression continuing, it will not long be the case. And to my own mind, there is no sign more full of joyful significance, than that of the cast of talent, energy and consecration that distinguishes so many of our younger ministers.

Only let them continue to build up — not pluck down. None but a Master can design and construct — any hand may hold the torch of the incendiary. None but the noble, affectionate heart returns the tenderness of the mother's love — any obdurate nature and cruel hand can smite the defenseless bosom; but not without meeting due desert in the court of Heaven. Our dear Mother Jerusalem! without thee, we had been without a home, a Saviour, a God. Let the hand be palsied that be lifted against thee! Not that any human being can harm God's Church, or even an assemblage of his people, for angels encamp round about them; but the ingratitude and sin of the attempt is not thereby lessened.

Then finally, how blessed to be permitted to labor in this cause! Preëminently is it now true, "blessed are ye that sow beside all waters;" that cultivate all the fields, everywhere committed to you,

as the rice-sower carefully distributes his seed over all the water-covered soil within his embankments. True, we may not live to behold the harvest, for "one soweth and another reapeth;" but in the end, "both he that soweth and he that reapeth shall rejoice together."

What triumph and joy in that final review of Paul! — the aged, the faithful, laborious, and unflinching Paul — with only one struggle yet remaining — that with death — and that as though it were already past. "I have fought the good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only" — let our hearts be full of profoundest thankfulness, not to Paul only — "*but also to all them that love Christ's appearing.*

How wonderful! how glorious the work in which we are engaged! With it is connected the world's prosperity, righteousness, truth, salvation itself — and we are not alone. One, with patriarchs and prophets and apostles and martyrs! One, with all the noble heroes, who have toiled and wept and labored and died for righteouess! One, with the blessed Redeemer of the world himself! — all worldly interests and pursuits, compared with this cause, are insignificant.

We are the workmen of immortality. The very angels gather about us, and there is joy in heaven when a soul is converted to God.

Hail! Church of the ever-living Jehovah! of the Messiah of Omnipotent Grace! of the innumerable multitude of the saved!

"If I forget thee, oh Jerusalem! let my right hand forget her cunning.

"If I do not remember thee, let my tongue cleave to the roof of my mouth.

"If I prefer not Jerusalem above my chief joy." Amen.

Board of Publication.— Calvary Church makes regular contributions to the various Boards of the Church. The second Sabbath of the past month they made a donation of one hundred and fifty dollars to the Board of Publication. This Board has commissioned the Rev. Mr. Wells to labor on this coast for three years. He was to sail from New York on the 1st of October. He is to superintend a general Depository of the Board's publications in this city, and direct the whole work of their colportage in the State.

Saint Paul's Sabbath School. — The second Sabbath of the past month was the anniversary of this school. It was an intensely interesting occasion. In one year, by the efforts of *Mr. W. C. Reed*, Superintendent, and *Mr. Wm. Hoffman*, and a few other gentlemen, assisted by a company of "elect" ladies, this school has grown up to be one of the largest and most interesting in the city. There are 240 pupils, a library of 440 volumes, and 200 singing books and Testaments, etc., etc. The exercises were introduced by a few congratulatory remarks from Rev. A. Williams, and with prayer by Rev. N. B. Klink of Sacramento. "Dr. Scott then," says the *Alta*, "made an interesting address to the school, which was listened to with marked attention to the close. The Doctor has great facility in interesting the young, and his remarks were exceedingly appropriate. The exercises closed with singing and the benediction. The whole services were very pleasing."

Travelling Missionary Agent. — *Rev. James Woods* has been appointed travelling agent and missionary in behalf of the Board of Domestic Missions, by the Synod of the Pacific. Mr. Woods is eminently fitted for this work. We commend him to our friends, and trust his labors will be greatly blest. He enters at once upon his work.

Samson and Delilah. — We have received from the author, Rev. Dr. H. M. Bien, a minister of the ancient Hebrew faith, a copy of this work. It is issued in San Francisco, from the Commercial Steam Presses, 129 Sansome street. The illustration is taken, by permission, from our own work, "The Giant Judge: or Samson the Hebrew Hercules." The author paraphrases his title thus: "Samson and Delilah: or Dagon stoops to Sabaoth. A Biblio-Romantic Tragedy, in five acts, with a prelude." It is intended for the Stage, and is dedicated to his excellency, Gov. J. G. Downey, and the people of California. Dr. Bien is evidently a man of respectable scholarship, and deserves credit for having so soon acquired so much skill in the use of our language. We hope his work will be remunerative. We wish to see our State developing its literary capabilities, as well as those that are material.

Crimean House, Green Springs. — We recommend our friends who have occasion to go to the country to call on Mr. E. Brown, of the Crimean House, Green Springs, if they would be well treated and have the Expositor to read.

School Circle is the name of a neat little publication recently started in this city, by the Messrs. De Youngs and Henry. It is weekly, and is devoted to the interests of the Public schools. It is interesting, and quite handsomely gotten up.

ABSTRACT OF MINUTES OF THE SYNOD OF THE PACIFIC.

STOCKTON, October 2, 1860.

The Synod of the Pacific met pursuant to adjournment, in the Presbyterian Church at Stockton, on Tuesday evening, October 2, 1860, and was opened with a sermon by the Moderator, Dr. Woodbridge, from *Eph.* iv: 15, 16.

After sermon the Synod was constituted with prayer.

Ministers present of the Presbytery of California: Dr. Scott, Dr. Anderson, A. Williams, F. Buel, A. W. Loomis, A. Scott. Ministers absent of this Presbytery: M. A. Williams, David Lewis, W. Williams, E. S. Vail. Church represented: First Church, San Francisco, Judge Waller. Not represented: Calvary Church.

Presbytery of Oregon — No minister present, or church represented. Ministers absent: Lewis Thompson, Ed. R. Geary, R. Robe, A. J. Hanna, J. S. Reasoner. Churches not represented: Clatsop, Brownsville, Calapooia, Eugene City, Diamond Hills, Corvallis, Pleasant Grove, Portland, La Fayette.

Presbytery of Stockton — Ministers present: John A. Anderson, R. McCulloch, Dr. George Burrowes. Ministers absent, none. Churches represented: Stockton, H. B. Underhill; Sacramento, David Mecker.

Presbytery of Benicia — Ministers present: Dr. Woodbridge, Jas. Woods, Dr. Bonham, A. Fairbairn, P. V. Veeder, Thomas Fraser, N. B. Klink. Ministers absent, none. Church represented: Napa, J. M. Hamilton. Churches not represented: Benicia, Suisun, Santa Rosa, Healdsburg.

Presbytery of Puget Sound — Ministers present, none. Absent: G. Whitworth, S. Evans, G. W. Sloan. Churches represented, none. Not represented: Olympia, Steilacoom, Grand Mound.

The Rev. Frederick Buel, of San Francisco, was elected Moderator, and the Rev. N. B. Klink, of Sacramento, temporary clerk.

The following orders of the day were adopted:

1. Synod to meet to-morrow morning, at 9 o'clock, and spend half an hour in religious services.

2. At 10 o'clock, hold a free conversation unpon the state of religion in the several congregations within our bounds.

3. The next order to be the report of the Board of Regents.

4. The report of the Committee of Missions to be the first order after religious services Thursday morning.

On motion of Dr. Woodbridge, the Synodical prayer meeting was appointed to be held on Wednesday evening.

WEDNESDAY MORNING, 9 o'clock.

Synod met, and occupied half an hour in devotional exercises. Afterward, the minutes of the last stated session were read.

Statistical reports were called for, and placed in the hands of the Clerk.

The usual committees were then appointed by the Moderator.

The hour of the first order of the day having arrived, the roll was called, and statements were made by all the ministers and elders present, respecting the religious condition of their several congregations and fields of labor. After which, Synod took a recess till 2 o'clock.

At 2 P. M. Synod met, and the next order of the day being the report of the Board of Regents, was taken up. The report was then submitted.

The report was accepted. Debate arising respecting the request of the Board to be allowed, at their discretion, to increase their number, not to exceed twenty-five members, on motion of Dr. Woodbridge, the report was adopted, except the part relating to the discretionary power asked by the Board.

Mr. Loomis presented the following resolutions, which were adopted:

Resolved, That the article in the report of the Board of Regents be divided.

Resolved, That the number in the Board be increased to twenty-four members.

Resolved, That the election of the members of the Board be always in the hand of the Synod.

Dr. Woodbridge presented the following resolution:

Resolved, That the Board of Regents be empowered to increase their number during the ensuing year by the addition of such members as they in their wisdom may deem best; *providing* that the number be less than twelve.

Upon which, the ayes and noes were called, as follows:

Ayes — Dr. Scott, Dr. Burrowes, Bonham, Woodbridge, Klink, Fairbairn, McCulloch, Meeker.— 8.

Nays — Dr. Anderson, Loomis, Williams, Woods, Fraser, J. A. Anderson, Veeder, A. Scott, Underhill, Waller, Hamilton.— 11.

So the resolution was lost.

Rev. A. Williams presented the following resolution, which was adopted:

Resolved, That the election of members to fill the vacancies in the Board of Regents be the order of the day for to-morrow morning, at 11 o'clock.

Synod then took a recess till 7½ o'clock.

After recess Synod met, and, pursuant to order, held the Synodical prayer-meeting. The service continued one hour, during which, addresses were made by Rev. Mr. Fraser and Dr. Scott.

After the prayer-meeting business was resumed, and Rev. A. Williams was appointed to draft a minute in commemoration of the decease of Rev. J. W. Goodell, late one of our members.

The Rev. Dr. Anderson offered the following preamble and resolution:

WHEREAS, During the session of last Synod, a resolution was passed, the construction placed upon which, is foreign to the views entertained by a majority of those who voted in favor of that resolution; and WHEREAS, By its common school system, the State has assumed the work of educating the youth of the country; and WHEREAS, No system of intellectual and moral education is complete which does not embrace the teachings of God's Word, therefore,

Resolved, That, in the judgment of this Synod, it is the duty of the State to introduce, by law, the Bible into all its schools.

After debate, Mr. Anderson moved that the former part of the preamble be stricken out.

Objections being made, the ayes and noes were called as follows:

To strike out — Dr. Anderson, Dr. Burrowes, A. Williams, Loomis, J. A. Anderson, A. Scott, Bonham, Fairbairn, Veeder, Fraser, Hamilton, Underhill, Waller.— 13.

Noes — Dr. Scott, Woodbridge, Woods, Klink, Meeker.— 5.

So the former part of the preamble was stricken out.

The question was then taken upon adopting the remaining portion of the preamble and resolution, as follows:

Ayes — Dr. Anderson, A. Williams, A. W. Loomis, J. A. Anderson, Fairbairn, Veeder, Fraser, Hamilton, Underhill, Waller.— 10.

Noes — Dr. Scott, Woodbridge, Woods, Bonham, Klink, Meeker.— 6.

So the resolution was adopted.

The Rev. Dr. Scott presented a protest against the action of Synod.

S. Woodbridge gave notice of a protest upon the subject.

Synod then adjourned, to meet to-morrow morning, at 9 o'clock.

Concluded with prayer.

THURSDAY MORNING, 9 o'clock.

The Synod met pursuant to adjournment, and occupied half an hour in religious services. Afterward, the minutes of Tuesday evening and yesterday were read and corrected.

Pending the reading of the minutes, Dr. Burrowes, not having been present last night when the vote was taken upon the preamble and resolution offered by Dr. Anderson, asked and obtained leave to have his vote recorded. He then voted in the affirmative.

The Moderator appointed the following committee to answer the protest of Dr. Scott, viz: Dr. Anderson, Mr. Fairbairn, Mr. Hamilton.

Dr. Woodbridge submitted a protest. It was referred to Messrs. J. A. Anderson, Fraser and Waller.

The order of the day (the report upon Domestic Missions) having arrived, by unanimous consent it was deferred, to take up a resolution of Mr. J. M. Hamilton, re-affirming the action of last year respecting the school, of which Dr. Burrowes is Principal.

After some question upon points of order, the resolution was adopted, and is as follows:

Resolved, That it is deemed expedient that a Grammar School be now established, under the supervision and patronage of this Synod, in connection with the Old School Presbyterian Church, whose last General Assembly held its annual session in the city of Rochester, New York, which we hope will be the nucleus of a College or University to be organized under the control of this Synod, when the wants of the country require it, and the Providence of God shall seem to direct it.

Mr. J. M. Hamilton presented the following resolutions, which wereadopted:

Resolved, That this Synod has learned with great satisfaction, from the report of the Board of Regents, of the success and continued prosperity of the Grammar School established under its patronage and within its bounds.

Resolved, That we regard the Rev. Dr. Burrowes as one who is eminently qualified to take charge of the Synodical School, and with undiminished confidence would again recommend him to the Board of Regents, as a suitable person to whose care and supervision the interests of the institution may be safely confided.

Rev. Albert Williams presented the following minute, which was adopted:

The committee appointed to prepare a minute with reference to the decease of the Rev. J. W. Goodell, respectfully present the following:

Whereas, In the holy and wise Providence of God, the Rev. J. W. Goodell, of the Presbytery of Puget Sound, has, from the midst of his labors during the past year, been called to his eternal rest; therefore,

Resolved, That the Synod bow with humble submission to the Divine Will, in the bereavement and loss sustained by themselves and the Church at large.

Resolved, That in this tribute to the memory of a beloved brother and fellow-laborer in the Gospel, the Synod bear testimony to his Christian faith, and zeal, and continuance in well-doing, and usefulness to the end of his earthly career.

The following memorial was presented from the Presbytery of Stockton:

Extract from the minutes of the Presbytery of Stockton: Rev. Robert McCulloch was recommended to the Board of Domestic Missions for the sum of six hundred dollars ($600).

Resolved, That the case of Bro. McCulloch be represented to the Synod, with the request that they endorse the recommendation of Presbytery.

(Signed) Jno. A. Anderson, Stated Clerk Stockton Presbytery.

On Motion of Rev. Dr. Anderson, the recommendation was adopted.

The Judicial committee reported a case of appeal from the Presbytery of Stockton; but as the members of the committee belong to that Presbytery, they ask leave to be permitted to resign, and that a new committe be appointed. The request was granted, and the Rev. Messrs. Williams, Woods and Bonham were appointed on the committee.

The order of the day was taken up, namely, to fill vacancies in the Board of Regents, when Dr. Woodbridge moved that a committee be appointed to select names for the purpose. The motion was carried, and the Moderator appointed the following committee, viz: Woodbridge, Burrowes and Hamilton.

The committee nominated the following gentlemen for the class of three years, viz: Rev. James Woods, Rev. N. B. Klink, Hon. H. P. Coon, Hon. Cyrus Alexander, Hon. B. M. Wilson, H. H. Haight, Esq., J. B. Roberts, Esq., J. M. Hamilton, Esq.

Upon motion of Rev. Dr. Scott, the report was accepted and adopted.

The Committee upon the Board of Publication reported verbally through their Chairman, Rev. Dr. Scott, that they had corresponded with the Board, who had agreed to establish a depository upon this coast, and had already appointed the Rev. Mr. Wells, now on his way hither, as general agent; and that, in the meantime, books of the Board to the value of $1,000 were in the hands of the Chairman, at his own personal responsibility. The report was adopted.

The Committee upon Church extension, through their Chairman, Rev. Dr. Scott, reported that they had performed the duty assigned to them; had reported three several applications to the Board, but that appropriations could only be made to Churches strictly complying with the rules of the Board. The report was accepted.

The Rev. Dr. Scott presented the following series of resolutions, which were adopted:

Resolved, 1. That, in the opinion of this Synod, it is highly important for the Board of Domestic Missions to take prompt and efficient measures for extending their operations on this coast.

2. That it is highly expedient for the Board to appoint immediately an Advisory Committee at San Francisco, according to the injunction of the last General Assembly.

3. That the Synod also strongly urge the Board to appoint a general agent and travelling missionary.

4. That in our judgment this agent should be paid one hundred dollars per month for his services, and that the Board should also pay his necessary travelling expenses.

5. That a special committee, consisting of Dr. Woodbridge, F. Buel. Dr. Burrowes, and Judge H. P. Coon, be now appointed to communicate these resolutions to the Board, and to correspond with it, until the Advisory Committee above referred to shall be appointed by the Board, and that this committee be directed to proceed at once to employ an agent and travelling missionary, in behalf of the Board; and that the details of this service be committed, for the present, to the discretion of this committee.

6. That the Synod recommend the Rev. James Woods as the Board's agent and missionary, and will be responsible for his support, as above specified, until the committee can obtain definite information on all these points from the Board in Philadelphia.

7. That these resolutions and proceedings are intended to be auxiliary to the Board, and as a means of helping it, and working with it, and are taken now in advance of the Board's action, because, in our judgment, any delay at this time would be highly injurious to our interests.

8. That we think it desirable that at least four or five missionaries should be sent to this State this autumn.

9. That it be earnestly recommended to all our churches to take up annual collections for the Board of Domestic Missions.

The Judicial Committee, to whom was referred the appeal of Mrs. Eliza Warner to this Synod, against the decision of the Presbytery of Stockton, report, recommending that Synod sustain said decision of Presbytery, which is as follows:

Resolved, That the session of the Sacramento Church acted unwisely in receiving charges and proceeding to the trial of Mrs. Warner, and in entertaining charges against Mrs. Warner. A. Williams, Chairman.

The Committee upon Education made a verbal report by the Chairman, Rev. A. Williams, which was accepted. Synod then took a recess of one hour.

After recess Synod met. The committee appointed to answer the protest of Rev. Dr. Scott asked for more time to prepare the reply, and the request was granted.

Dr. Woodbridge moved that the narrative be published, and the Rev. A. Williams and Dr. Scott were appointed a committee to publish such further extracts from the minutes of Synod as they may deem expedient, in the Pacific Expositor and weekly *Pacific*.

The committee appointed to answer the protest of Dr. Woodbridge reported, and the report was accepted and ordered to be recorded.

The report of the committee to levy assessments upon the churches in behalf of the Contingent Fund was adopted, and is as follows, viz: That the amount to be raised by the resolution of last year is one hundred dollars; and it is recommend that it be apportioned among the churches at the rate of one-sixth of a dollar to each communing member.

Dr. Woodbridge offered the following resolutions, which were unanimously adopted:

Resolved, That the thanks of Synod be tendered to the citizens of Stockton for their kind hospitalities extended to the members of Synod; and that this resolution be published in the newspapers in this city.

Resolved, That Judge Waller be deputed to tender the thanks of Synod to the California Steam Navigation Co. for reduction of rates of fare to the members, in going and returning from the present session.

The minutes were read, corrected and approved, and Synod adjourned to meet in Napa on the first Tuesday in October, 1861, at 7½ P. M. Concluded with prayer, singing, and the benediction. Fred. Buel, Moderator.

DR. BURROWES' SCHOOL.

After a few days of recreation, this school has been resumed in the first story of Calvary Church, the rooms of which have been generously tendered by its Trustees, to the school for the present. It is hoped, however, that the school will soon be removed to more suitable rooms. An eligible and central fifty vara lot has been purchased, for the site of College buildings, for the sum of ten thousand dollars. And the Board of Regents hope, with the aid of the good people of San Francisco, to be able to erect in a few months, a College Hall on this lot, and to organize college classes, by January next. They feel confident that with God's blessing the advantages of a thorough Collegiate course of liberal studies, may now be secured for our sons without sending them from home. It is their purpose to associate in this College with the Rev. Dr. Burrowes as its President, such a corps of tutors and professors as will afford to our sons at our own doors, as thorough and liberal an education as can be obtained abroad, and at much less expense, and with much less risk to their morals and health. This College will be open alike to all creeds and religions. Though controlled by Old School Presbyterians, no religious test will ever be required, but all sects and denominations will be freely admitted, and their opinions and prejudices be uniformly and studiously treated with liberality and respect. Its denominationalism is only intended as a guarantee that all the moneys and contributions made to it, shall forever be used according to the intention of the donors, and that the piety, moral character and literary qualifications of the President and professors, shall be such as are approved of by the Church. It is not to be a sectarian College, though of necessity, in order to secure peace and efficiency in its management, it is under so much denominational control as to guaratee the security of the investments made in it, and the proper qualifications moral and religious in its Instructors. Its friends and patrons are found among all denominations, and among gentlemen who are not members of any church, but who are desirous of keeping their children at home, and at the same time, wish them to be thoroughly educated. It is much cheaper to send our sons from our own doors to college, than to board them away from home. And it is infinitely better to keep them under the sweei influence of Home "of mother and sisters dear." We are antagonistic to no other institution. For we believe that the more institutions we have in our rising State, of a high literary character, the greater the number of persons who will be able to secure the advantages of a collegiate education, for many are able to graduate at a college within reach of home, who could not afford to do so by having to go abroad, or to board away from home. And we are persauded that by uniting our efforts in this city, we can now build up a College for the city of San Francisco, with the money that it would cost us to send our sons abroad for a liberal education, and then we shall have the advantage of having them at home, and of seeing an Institution reared that will be a blessing to generations to come. We bespeak the aid of all Californians, and especially of all the people of San Francisco for the City College. We do not doubt but that the friends of a

liberal and thorough system of education will soon build up here an institution that will be the pride of the city. We are now trying to lay the faundations of a College that shall be to San Francisco and the whole Pacific world, what the University of Edinburgh has been to Scotland and to Christendom.

JOB PRINTING. — It will be remembered, we hope, by our friends, that our publisher, Mr. Stevens, whose card is to be seen among our advertisements, executes all sorts of work in his line promptly, and with great neatness and on reasonable terms.

CALIFORNIA MERCANTILE JOURNAL.— We tender our thanks to the editor and proprietor of this work, *David M. Gazlay*, for a copy. It is a compilation of local and statistical information, appertaining immediately to this State, and her commercial, mercantile, mining, agricultural and manufacturing interests. The author tells us also, that it is intended for gratuitous distribution among hotels, on board steamboats, in reading rooms, &c. It ts a handsome volume, of 312 quarto pages, neatly bound and illustrated. The publishers are George Elliott & Co., San Francisco. We wish it success.

THE PROFESSOR AT THE BREAKFAST-TABLE; WITH THE STORY OF IRIS. By Oliver Wendell Homes, author of the "Autocrat at the Breakfast-table." Boston: Tichnor & Fields. San Francisco: H. H. Bancroft & Co. 1860.

This book is Oliver Wendell Holmes. Nobody else that we wot of could have put together so much sense and nonsense — so much that is not worth reading at all with a few things that are valuable beyond all price. No other writer, not even Carlyle nor Emerson is so perfectly happy in his own conceit as the "Autocrat and the Professor." There are points in this volume that are worthy of the deepest consideration by the New England people, and there are some things in it that we regret to see. In all that he says against the intolerance of past ages, the impiety and tyranny of public sentiment, and against the long-faced hypocrisy that strains at a gnat and swallows a camel, and against the fanatical extremes of Boston *thinking* we heartily concur. We forgive the author his flings at us, because of the sound hard blows he deals out so plentifully upon the people of "the brain centre of all America"— the Modern Athens. Besides the Professor, Bancroft & Co. have a large assortment of excellent books for sale.

PRACTICAL TREATISE ON THE CHEMISTRY OF GOLD, SILVER, QUICKSILVER AND LEAD. By Edward Pique. San Francisco: Town & Bacon. 1860. And for sale by H. H. Bancroft & Co.

This is a volume of 133 pages, with numerous illustrations, and we should think it a useful book for miners, and all who desire information about the preparation and use of metals. It professes to trace the crude ore from the mines through the various mechanical and metallargic elaboration, until the pure metal is obtained. The author combines his own practical experience with what he could collect from the best sources.

PARTON'S LIFE OF ANDREW JACKSON. Volume II. Now for sale by A. Roman, 127 Montgomery street. It is from Mason Brothers, of New York, the publishers. An intensely interesting biography. More extended notice in next number.

MCCLINTOCK'S NARRATIVE OF THE DISCOVERY OF SIR JOHN FRANKLIN. Boston. Tichnor & Fields. 1860. For sale by H. H. Bancroft & Co., San Francisco. An interesting volume.

THE SUNDAY-SCHOOL TIMES.

THIS is a Weekly Religious Paper, published by the AMERICAN SUNDAY-SCHOOL UNION, at the very low price of

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